

THE REHEARSAL.

1. The last *Parlament* of Great Britain was Appointed by *Parlament*. This the first Chose by the People.
2. He enters *Blind-fold* into *Politicks* who knows not the *Secret*.
3. Impossible that the *Dissenters* can be in the Interest of the *Church*.
4. Yet ther are Endeavours to Perswade her to it.
5. The Monstrous *Absurdity* of it.
6. The true Meaning of the Plea of *Moderation*.
7. And of *Occasional Conformity*.
8. That such cannot be *Friends* to the *Church*.
9. What a man of *Moderation* is.
10. Not so great a *Fool* as a *Knave*.

WEDNESDAY, May 19. 1708.

(1.) *Country-man*. **Y**Ou'r out of Fashion, Master, the Town and Country swarm with *Advices* to the *Electors* for *Parlament*. This is the Time. This is the first *Parlament* of Great Britain that is to be Chosen by the People. For the last was Chose by *Parlament*. And the Consequences that Depend upon it seem to be very great. And are you *Silent*? The *Observations* and *Reviews* have been upon it.— Have you nothing to say.

(2.) *Rehearsal*. My Talent is not in *Politics*. I am for plain *Sense* and *Reason*, and to Discover the *Truth* where I can find it. But when you come to *Intrigues*, the *Designs* and *Interest* and *Parties*, a Man who is not let into the *Secret* shoots his Bolt in the Dark, and knows not whether he hits Friend or Foe.

But you tell me something is Expected from me on this Occasion. That I may not seem Unconcern'd in the Good of the Nation. Well then since I must speak, I will deliver my Mind in a few Words.

(3.) I know but Two things to be consider'd in this Matter, that is, the *Church* and the *State*. For the first, every Man surely of the *Church* of England will Choose such Men as he thinks best Affected to her and to her *Constitution*. And for the same Reason the *Dissenters* must Choose such Men as are most their way, and against the *Church*. To say that the *Dissenters* with the *Establishment* of the *Church*, is what is not in their Pow-

er to do, or of any man to believe who has Common *Sense*. For I cou'd not Believe such a *Perswasion* to be *True*, if I did not Wish it to *Prevail*. And that Every thing in Opposition to it shou'd be Remov'd and taken out of the Way.

Country-m. This is so very Plain, so Necessary, and so Inseperable from Every Man, that it cannot be Deny'd. Are ther any that think not thus?

(4.) *Rehears*. Ther are none but Must Think thus. But many ther are who *Dissemble*, and Endeavour to Deceive others. How many Books, Pamphlets and Papers have we seen, and see New every Day, to Perswade the *Church* of England that the *Whiggs* and *Dissenters* are her best Friends! And that those of her own *Communion* who With her *Low*, and thence take the Name of *Low-Church-Men*, are her Truest Sons, and that she ought to Trust her self Chiefly in their Hands!

(5.) *Country-m*. This is to Suppose the *Church* bereft of her *Senses*! Wou'd I think him my Friend who wou'd Pull Me Down, and make Me Low! And who wou'd set up my Rival against me, and Persuade me, That all this was for my Good. That the more Power my Rival had it was the Better for me, and I was more Secure! That he wou'd not Hurt me, tho' he at the very same time used me with the Utmost Contempt and Ranker, as the *Church* is Treated by the *Dissenters* (which you have Shew'd Abundantly in your first Volume) and that I shou'd Trust such

such a *Rival* who not only *Threatens* my *Destruction*, but who has before *Ruin'd* and *Destroy'd* me, and still *Maintains* the same *Principles* by which he is *Oblig'd* to *Destroy* me over again when ever it is in his *Power*! And uses *Arguments* with me to *Help* him into that *Power* again, to *Try* whether he will use it again as he did *Before*! And which he has *Sworn* to do in a *Solemn League and Covenant*! And which, tho' he will not yet *Renounce*, yet we must believe that he will not *Act* pursuant to it!

These are *Monstrous* things, *Master*, and I am *Amas'd* what any *Man* can find to say upon such a *Subject*.

(6.) *Rehears.* All is Included in the Word *Moderation*, which has been so *Bandy'd* about that I will say no more of it here. Only refer you to a *Sermon* lately Printed entitled *Charity and Unity in a Sermon* Preach'd at *Hertford School-Feast* by *Henry Nelson*, Rector of *Hunsden &c.* in *Hertfordshire*.

Country-m. What they mean by it is *Carelessness* and *Stupidity*, Not to see any *Danger*, even when it is at the *Door*, Nor to put a hand to the *Pump*, tho' we see the *Ship* a *Sinking*.

(7.) *Rehears.* But then they seek to *Gain* you by *Occasional Conformity*; you see, say they, we can *Join* with you upon *Occasion*, therefore have no *Ill Will* to you, nor think your *Communion* *Unlawful*.

Country-m. If they do it for *Places*, then it shews how far they they can strain their *Conscience* to *Gain Power* to *Destroy* Us. And this shews the *Greatest Inveteracy* in the *World*, that they will even hazard *Damnation* for it.

But if they can *Join* in our *Communion* with a *Sincere Mind* and *Good Conscience*, upon *Occasion*, why do they not keep *Constant* to it? Why will they keep up a *Separation* for what they may *Conscientiously* *Comply* with? For, by their own *Confession*, a *Separation* from the *Church* becomes a formal *Schism* if it be for any thing which we do not think to be *Sinful*. And if we think it *Sinful* we ought not to *Comply* with it so much as *Once*. So that they are *Condemn'd* every way, and no way to be *Trusted*.

(8.) *Rehears.* But they will *Grant* me this, That he who goes *Constantly* to *Meetings*, and but *Occasionally* to *Church*, has a *Greater Kindness* for the *Meetings*, and thinks them more *Pure* than the *Church*. And therefore is bound in *Conscience* to *Promote* the *Interest* of the *Dissenters* before that of the *Church*. And will the *Church* choose such for her *Representatives* in *Parliament*? You may take it for *Granted* that whoever *Votes* for any such, has no *Great Good*

Will to the *Church*, or at best is very *Indifferent* in her *Concerns*.

(9.) *Country-m.* An *Indifferent Friend* is worse than a *Fair Enemy*. I may *Fear* the *One*, but I *Hate* the *Other*. I *Despise* him as *Swifeling* and *Insignificant*. And his professions of *Zeal* to my *Service* makes me look upon him with ten times more *Contempt* and *Indignation*, knowing he wou'd not stir a *Foot* to save my *Life*. This makes him a *Knave* too. It has all the *Ingredients* of a *Fool* and a *Villain*. And this is a *Man of Moderation* in the *Modern Language*!

(10.) *Rehears.* Not so great a *Fool* as you think—For we see these *Moderate Men* take *Immoderate Pains* on the *Moderate Side*. Mark them—They *Preach Moderation* only to the *Church*, but not a *Word* of it to the *Dissenters*!

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